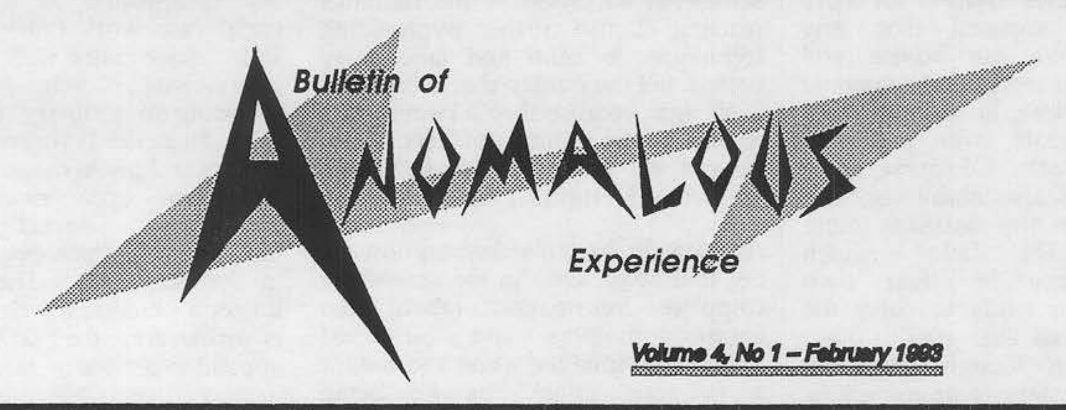


Volume 4, No 1 – February 1993

Response to Richard J. Boylan Ph.D.

A bit of history: In Vol. 3 No. 3, we presented Ann Druffel's piece "Can Unwanted 'UFO Contact' Be Resisted." Richard Boylan took issue with her viewpoint in the following issue. Barbara Becker took issue with Richard Boylan in No. 5. And now, a few issues delayed (because the original piece got lost in the mail), Ann Druffel replies:

Due to the vagaries of U.S.-Canadian post offices, the following rebuttal is unfortunately delayed. It is hoped, however, that it will still serve its originally-intended purpose.

Did Richard J. Boylan, Ph.D. miss the point? In his emphatic objections to my article, "Can Unwanted 'UFO Contact' Be Resisted" (BAE, Vol. 3, #3, June 1992) he apparently overlooked the key word, "unwanted". My purpose in exploring resistance techniques is to bring another aspect to UFO abduction study-an aspect which has been sadly ignored.

Boylan thinks in terms of absolutes rather than in terms of qualifying phrases. His list of "assumptions" which he gleaned from my piece are all stated in absolute terms, mainly: 1. that "ET contact" is bad, ill-mannered, and intrusive; 2. that very little is known about the source, purpose and motive of "UFO abductors"; and 3. that abducting entities are deceptive. If Boylan will re-read the BAE piece, he will find qualified statements, as is proper to the scientific method.

He also slips in an interesting "assertion" he claims I made, mainly that "the effects of contact are 'trauma which must be endured.'" I have never made that assumption. Other researchers assume this; I respect their opinions but don't agree. In actual fact, I think that witnesses do not have to endure abduction trauma if they don't wish to do so, and are entitled to try to stop it if they wish.

Boylan makes a fourth assumption -- that the so-called "abducting entity" is extraterrestrial, and gives the impression that I also favor that hypothesis. I don't. Evidence exists that "abducting entities" might be intradimensional in source, existing in or very close to our own earth plane but normally invisible to us. Because of the powers of the human mind, resistance against "UFO" intruders would very possibly work in an intradimensional setting. Logically, it would not work against technologically superior, fully physical extraterrestrials.

Normally, in science, there is a starting point in any controversy -- a point at which two minds diverge. Boylan apparently does not agree with anything I wrote, so answering him involves citing his points one by one. This involves tiresome repetition, but, if one does not want to ignore false assumptions altogether, the only other recourse is to answer as fully as limited space allows.

As regards Assumption #1, I do not lump all "ET contact/abducting intruders" into one bag, as Boylan does. I carefully separate harassing, abducting entities from the gentler types which, at the very worst, awe or confuse witnesses. The "UFO Phenomenon" is probably a mixed bag, which may be composed of several groups of unknown intelligences -- extraterrestrial, intradimensional, or others -- whose motives may range all the way from positive to negative and whose effects on witnesses range all the way from elation to terror. One type might not necessarily have anything to do with the other.

For thirty-five years, I've investigated all types of cases. Whatever rational witnesses feel is true is probably true, for them, and possibly objectively true, as well. If witnesses believe their experiences were essentially benign, they are entitled to believe this.

IN THIS ISSUE

- **Response to Richard J. Boylan, Ph.D.** by Ann Druffel
- **Response to Dennis Stacy** by Leo Sprinkle
- **Alien Abduction Workload** by R.J. Durant
- **Conference Notices**
- **Other Publications of Interest:** Exceptional Human Experience
- **Book Excerpts:**
  The Little Blue Book of UFOs by John Robert Colombo
  Frontiers of the Soul by Michael Grosso
  Healing Shattered Reality by Alice Bryant and Linda Seebach
- **Recent Abstracts of Interest**

Rational witnesses know a lot more about what happened than any researcher. We can advise and counsel, but our working database, at this point in time, is gleaned from anecdotal accounts given to us by reliable individuals. Of course, some researchers are also abductees; this tends to make the database more complex. The "take" which researchers have on their own abduction often tends to color the advice or counsel they give to other witnesses, even though the strict objectivity necessary to any scientific research should preclude this from happening.

Dr. Boylan, as well as many other researchers, prefers the term "experiencer" for those who have had contact with abducting entities. I don't like the word "abductee" very much, but it describes most of the reports more accurately. I hope a better term turns up.

Boylan gives what he calls an "allegory" to demonstrate that entities who seem to be invasive or intrusive are probably just doing a necessary, responsible job. However, his description of a scientist investigating a Stone Age culture simply doesn't compute. No scientist worth his salt would land a helicopter in front of "petrified natives", thrust a "boom microphone into the [native's] face.... and swing "a videocamera telephoto extension towards [a Stone age] woman." Surely Boylan is aware how Stone Age cultures are presently studied, first of all by cautious contact? The least intrusive studies of present-day Stone Age cultures still result in unfortunate damage, but that is not the fault of well-meaning scientists -- it is simply a fact of life. If the "Harvard anthropologist with a large grant" described in Boylan's allegory actually exists, he needs to go back to school to learn better techniques.

We can safely discard Boylan's allegory, but that still doesn't answer his objections to what he terms my Assumption #1, i.e. that abducting entities are basically ill-mannered or intrusive. Many UFO researchers conclude that most UFO abducting entities seem to have no understanding of normal human terror, or of normal human resentment to being kidnapped, poked, and probed. Conversely, these creatures, if they react at all, 1. seem to be somewhat surprised at the human's reaction; 2. use further hypnotizing techniques to calm and take away pain; 3. tell the human that everything is all right because they'll be returned to their homes eventually. Techniques #2 and #3, are supposed to "make everything all right?" I think not.

As regards Boylan's Assumption #2, i.e., that abductees, "in the absence of complete information [about the entities' motives and purposes] ...should assume the worst and mount a full-scale attack", is he being facetious? Equating simple physical and mental resistance techniques to a "full-scale attack"? Witnesses I've studied prevent contact, for the most part, by quiet or simple methods, not by arming the family with AK-47s, guarding the house day and night, meditating in various ways constantly, calling on every spiritual personage in whom one has a modicum of faith, drenching all rooms with holy water, burning protective herbs in choking clouds, and playing protective chants day and night(1). This is one point where Boylan's and my mind converge. "Full-scale attack" is not necessary, or advisable!

Three times in his "Reader Reaction" piece, he comments that the cases I use to demonstrate effective resistance techniques must not have received "competent clinical counseling following their CE-IV, but instead remain locked in phobic fright, and...have developed Post-Traumatic Stress Disorder (unnecessarily)." In the first place, most of the 45 resistance cases presently in my database came to me after the fact. They were already in the literature, in other researchers' files, or had come to my attention after the witness had already been helped through trauma by friends, family, or other counselors. Their accounts of successful resistance were described without coaching. My main purpose in collecting resistance cases is to establish a 200-case catalogue, from which statistical studies, comparative personality profiles, and other studies can be made. About half a dozen cases in the database were referred because they had specifically requested help in developing resistance techniques. If any of the 45 cases suffer from PTSD, either as a result of incompetent counseling or directly from the abduction trauma itself, they are not ones I have investigated personally.

My background as a professional social case work therapist gives me skills which work well in objectively interviewing, value-judging and reporting on "ordinary" UFO cases, i.e. DDs, NLs, CE I, II, and III, landing reports and photo cases. But the same skills are even more suited to competent investigation of "abductions" which began to surface in the early '70s. The fact I'm no longer a practicing social case worker is irrelevant; the skills are being applied in private research.

I've always tried to avoid cases involving persons who display severe emotional damage, including PTSD. A few slipped by, but in general, I refer abductees who need psychological counseling to psychologists and psychiatrists. Therefore, Boylan's assertion that I am harming witnesses by discussing resistance techniques with them is a mistaken premise.

True, many UFO experiencers find repeated contact interesting and the trauma tolerable. They are entitled to do whatever they like. However, among abductees are a number of people whose personalities are just as sound as anyone's, but who resent the intrusions of abducting entities. Why should one group be favored over the other? If the second group of witnesses are normally stable and honest, and if they handle trauma with minimum support, their cases are suitable for my resistance database.

Boylan also states that much is known about the motives and purposes of CE-IVs. He writes, "Experiencers have reported that the ET's come with concerns about our planetary ecology, about war and nuclear weapons, and the dangers of pollution." Of course they have. One early case, that of John Hodges and Pete Rodriguez, who encountered entities in Palos Verdes, California (2), involved such warnings, as have numerous others. But that does that not necessarily prove that the entities are leveling with us. Just because the "messages" contain basic truths, it does not necessarily mean the entities are sharing their real motives. They may be using these "warnings" about pollution and nuclear war as a screen for a hidden agenda.

Boylan also, in Assumption #3, objects to my statement that entities have been "persistently deceptive." What I

actually wrote was, "Abducting creatures, however, have shown themselves to be deceptive in many ways." Quite a bit of difference there. Abducting entities may not be wholly deceptive by nature, but may be trying to establish a realm of meaningful concern. They may be actually concerned about the earth because, if they are intradimensional and sharing our earth plane, they might also be out-of-luck if the planet self-destructs. Our knowledge of so-called "dimensions" is too limited at this point in time to make any definite conclusions one way or the other.

Boylan states I have only one bit of evidence of deception, i.e., that the "ETs" have promised some experiencers to return and have failed to do so. Not so. My files, and UFO literature in general, are filled with vivid examples of gross deception. John Hodges, in a followup article on the case cited above [3], reportedly was told by his abductor(s) that no atom bomb was ever exploded over Hiroshima and that the event was a hoax perpetrated by the U.S. government in order to end World War II. Hodges, though well-read, believed this for many months. It was only after he consulted with a physicist-UFO researcher that he finally concluded that the entities had deceived him. In disgust, he lost all interest in UFOs and became a traveling bluegrass musician!

Another vivid example of deception occurred in another California case. The "familiar entity" in this case reportedly entered the abductee's bedroom, taking on the form of the abductee's roommate. The witness considered this an act of deception and resented it thoroughly. She has also reported the creatures' ability to shape-shift from/into other forms, principally balls of light, and has three corroborating witnesses to such activity [4].

Similar shape-shifting has been reported in numerous cases, and is one of the reasons why many researchers favor the intradimensional hypothesis. Other creatures who reportedly shape shift, such as faeries and jinns, are also considered intradimensional, sharing our world on other planes of existence. These types of shape-shifting creatures, both in folkloric and present-day accounts, are generally regarded as having deceptive qualities, even though they might also have some "good" qualities as well.

The examples Boylan gives to demonstrate the "rather remarkable truthfulness track record of abducting entities" mix apples with oranges. Many of the "cures" reported after UFO contact do not involve abducting types of entities, but rather UFO occupant types which establish non-invasive contact. In most such cases, these are different types from the ones who sneak into bedrooms and paralyze/ hypnotize/ terrorize/ traumatize witnesses. In my estimation, any person who does not regard these particular actions as secretive, invasive, and suspicious needs a new dictionary.

Boylan also states that "ETs cannot prove themselves to a person who has already determined that ETs are evil or 'dark spirits'." Nowhere in my article did I describe abducting entities as "evil" or as "dark spirits". He took the words "dark spirits" from the description of witness Melissa MacLeod's resistance method. MacLeod fends them off by beseeching the Archangel Michael for help. The fact that I mentioned that Michael is known as a defender against dark spirits does not imply that I consider abducting entities as demons or devils. MacLeod has simply found that appealing to Michael allows her to break contact with presences which trouble her. If Michael can defend against intruding entities of different sorts, that is to his credit. It is to Melissa's credit if she has discovered this.

I have never equated abducting entities with devils. Demons/ devils/ dark spirits are, to my mind, synonymous with the concept of "fallen angels" in league with Lucifer. Demonology is a different subject from ufology. Abducting entities, in my considered opinion, are a different order of creation from angels, fallen or otherwise. They possibly are neither superior or inferior to us but, in their own dimension, just different.

I agree with Dr. Boylan concerning one other point. Many experiencers often look forward to future contacts. These are persons whose initial terror has been assuaged by reassurances of the entities, and they have come to believe what the entities tell them. Some of these enjoy the uniqueness of "having been chosen", or are caught up in the adventure. Many of them are convinced that they are part of an evolutionary process. This is fine -- for them, but this concept should not be foisted upon everyone else.

I have never suggested that we should try to get rid of abducting entities forever, but have tried to emphasize that control of the situation through resistance might be the first step toward communication. Resistance breaks through the mind-altering procedures and deceptive practices these creatures apparently use. If unknown entities want to communicate with us, let them do it in a fair, honest manner.

The prime principle of resistance research should be: "If witnesses do not want to try to use fendoff techniques, they have a perfect right not to." But by the very same token, any witness who feels violated and wishes to break off contact, whether first-time or ongoing, also has a right to do so. Successful resisters as a group, as far as I have been able to determine, have sturdy mindsets, confidence in themselves as Persons with rights, and are relatively fearless and adventurous. They feel capable of asserting themselves against a Phenomenon which they think is interfering with their lives. Whether it is their own confidence which breaks contact, or whether the techniques themselves are effective, is not clear yet. More study is needed, and cases of apparent successful resistance will be gratefully received.

Ann Druffel
257 Sycamore Glen, Pasadena, CA 91105 USA

References

(1)Herbs and chants are mentioned here because new cases are surfacing in which witnesses report that use of certain herbs, flower essences, and particular musical refrains are effective in resisting intrusive contact. These cases are under study and will be published if applicable.

(2) "Encounter on Dapple Gray Lane", FLYING SAUCER REVIEW (FSR), Parts 1 & 2, Vol. 23, No. 1 & 2, 1977.

(3)"More on Dapple Gray Lane", FLYING SAUCER REVIEW (FSR), Vol. 2,5, No. 3, May-June 1979.

(4) Ongoing investigation as yet unpublished

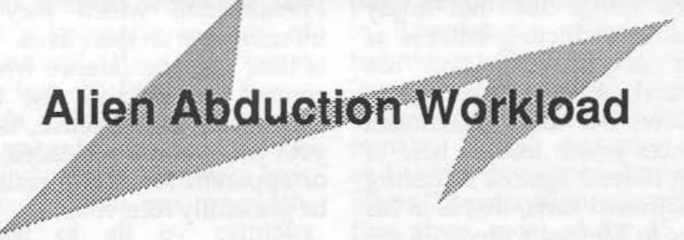
Response to Dennis Stacy

I note, with pleasure, the letter (BAE Vol. 3, No. 6, December 1992) from Hilary Evans regarding the hypothesis by Dennis Stacy that UFO abduction memories stem from abortion experiences. I welcome the hypothesis from Dennis (and the birth trauma hypothesis from Alvin Lawson, and the surgical procedure hypothesis from James Wilson, Letters to the Editor, Autumn 1992, 6, No. 3, Journal of Scientific Exploration).

However, my pleasure stems from a different perspective than that of the esteemed author, Hilary Evans. I am pleased because I look forward to the day (year? decade?) when all other available hypotheses are considered and, for lack of sufficient evidence, rejected in favor of the main hypothesis: UFO abductions/encounters are occurring to many of us on the Planet Earth. Then, I hope, we can use our scientific and spiritual insights to learn more about why these phenomena are occurring, and what we can learn from them.

In my opinion, UFO Experiences are both physical and psychical events: The merger of technology and ethics is the goal, and human suffering and joy are the means to that end. Perhaps, someday, we shall be able to test this hypothesis through more overt communications with those entities who guide human growth.

Leo Sprinkle



Alien Abduction Workload

by R.J. Durant

The author of the following piece, Bob Durant, tells us that he is a veteran of 26 years as a navigator, flight engineer, copilot and captain with a major international airline, where he also held various training and management positions. He is a member of the Professional Standards Committee of the Air Line Pilots Association. Bob is a fortean, was a close associate of the late Ivan Sanderson, and edited the anomalistics journal Pursuit, but in recent years has specialized in ufology, with a particular interest in federal government involvement with UFOs, and in the abduction phenomenon.

Introduction

Abductions -- whatever their real nature -- have a history measured at least in decades, and have touched a multitude of humans. Presumably, the abduction experience consists of a temporary encounter with alien life. The aliens do all the work. They initiate the event, and carry out each step from the capture to the return. This involves a lengthy series of activities carried out within the framework of required results and a limited and prescribed methodology. In these remarks I attempt to analyze the purported alien abductions in the prosaic terms of industrial workload analysis. Simply put, how many aliens are required to accomplish the abduction task? The approach will be that of a manager attempting to estimate the staffing required to manufacture a product or deliver a service. The same shop floor parameters that would be relevant to a shoe factory or a medical facility ought to apply equally in the case of an alien abduction program carried out on a host planet. The analysis that follows will assume ordinary industrial considerations, and it will assume that abductions are real physical events, carried out systematically by a large work force.

The Job

In fact, the aliens themselves have commented on the prosaic industrial constraints under which they labor. Note for example this exchange that Betty Hill had with an alien: "So I said, 'What are you doing with Barney? Bring him in here where I am.' And the man said, 'No, we only have equipment enough in one room to do one person at a time. And if we took you both in the same room, it would take too long.' " [(1)] This alien spokesman is not invoking magic. He has job to do, a limited number of helpers, and a time limit. Bullard identified the broad outlines of the abduction job. Like all other writers on the subject, his vantage is that of the human rather than the alien abductor. But what happens to the experiencer is exactly what the alien work force must get done. In a word, their job description. Other authors, notably Jacobs, have produced very detailed step by step accounts of the typical abduction. I quote Bullard here because his data is so well organized and based on a review of all available cases as of June 1987. According to Bullard, "Eight possible episodes comprise the abduction story: (1) Capture, (2) Examination, (3) Conference, (4) Tour, (5) Otherworldly Journey, (6) Theophany, (7) Return, and (8) Aftermath." [(2)] Viewed from the perspective of the alien supervisor, this is a complicated and serious set of tasks. As we shall see, Betty Hill's informant had good reason to complain, because all this work must be done in a short time period.

Prevalence of Abductions

Miller[(3)] estimates the lifetime prevalence of abductions as either 100,000 or 200,000 persons in the U.S., using what he terms as "two sets of crude data." His study is unique in that it is based on epidemiological grounds. He began with the number of known cases of abductions and extrapolated that figure to the general population.

A number of other polls have been taken in order to estimate the incidence of the abduction experience. Unlike Miller's work, these rely on self-reporting via questionnaire. The questions asked are designed to count symptoms commonly thought to be indicative of abductions. Thus an Omni Magazine survey indicated that 6% of the population, or 15 million Americans are abductees. Jacobs reports a survey[4] he conducted among students at Temple University that yielded 5.5%.The Roper poll[5] surveyed 6,000 adult Americans, and found that 2% replied positively to four or more of the "trigger" questions. This Roper percentage translates into 3.7 million adults, and about 5 million of the total (all ages) population.

The Roper survey is by far the most comprehensive, but it tells us only how many adults report symptoms associated with abductions. It can be argued that this is nothing more or less than the same diagnostic criteria used by abduction researchers, but it does raise problems of interpretation. For instance, 20% reported waking up "...paralyzed with the sense of a strange figure or presence in the room." Taken alone as a criterion, this would mean that 50 million persons have been abducted. However, in the analysis that follows I will use the conservative figure of five million abductees, in consonance with the interpretation of the Roper data urged by Hopkins, Jacobs and Westrum.

Incidence of Abductions
How often is the typical experiencer abducted? Multiple abductions definitely are the rule, but I have found no data in the literature with respect to the average number of abduction events over a lifetime or any specific period of time. A figure of ten seems consistent with hints in the available data, and may actually be too small. Though admittedly arbitrary, it will serve for our purposes.

Useful Lifetime
There is a parameter I call the useful lifetime of an abductee. The data shows abductions beginning in early childhood. According to Hopkins, "An individual, male or female, is first abducted as a child, at a time possibly as early as the third year." [6] And in another passage, "It appears that most UFO abductees have had more than one such experience, their first abduction generally occurring in childhood around the age of six or seven." [7] T. E. Bullard tells us, "Abductions are a peril of youth. If you once pass 30 without ever being abducted, you have little to worry about. A periodicity shows up in the age distribution with peaks at age 7, again at 12-13, 16-17 and 20, lending support to the possibility that the captors keep tabs on a subject over the years." [8]

At what age do abductions cease? Bullard: "The range of abductions is lifelong, from infancy to age 77, but the frequency plunges in a striking way after 30."[9] I have not found a citation for this, but it is my impression that the received opinion has it that abductions rarely occur beyond approximately 55 years of age. This is one of the reasons given by Hopkins and Jacobs, among others, for believing that sexual reproduction is a primary objective of the abduction process.

I will assign a value of 50 years to the "useful lifetime" parameter. In other words, the assumption is that typically abductions begin at the age of 5 and end at the age of 55. The statistical loading of events, such as before or after 30, is not important to our workload analysis. It will be assumed that abductions are evenly distributed throughout the useful lifetime of the experiencer.

Duration of Procedure
According to Hopkins, a typical abduction requires about two hours to accomplish: "Though the vast majority -- probably more than 90 percent -- of all abductions last not more than two hours, there are a few dramatic exceptions. Travis Walton, for example, was missing for a five-day period.[10] Writing eleven years earlier in his seminal work Missing Time, Hopkins had this to say about a typical abduction: "What they are not aware of is that it is now two hours later." (Emphasis in original).[11] Jacobs says this about missing time, which he and most researchers equate with the abduction process: "Missing time episodes are common in abductees' lives. They are unable to account for a "lost" period of time, which might be as short as an hour or two or as long as a day -- and sometimes even longer. Trying to understand the origin of the missing time can torture the victims. It makes no sense. They have no explanation, and yet they know it happened." [12]

The cover of the Berkeley Medallion paperback of Fuller's Interrupted Journey proclaims in large red letters that "Hypnotism Uncovers The Awesome Secret Of 2 Hours Lost From A Couple's Life!" The original edition is subtitled "Two Lost Hours 'Aboard a Flying Saucer.' " Barney Hill is quoted about his fateful drive from Canada: "Even if I allowed more time than I know we took at those roadside stops, there still were at least two hours missing out that night's trip." [13] Benjamin Simon, MD, the original abduction regression hypnotist, allowed that his patients " ... were constantly haunted by a nagging anxiety centering around this period of several hours ... " [14] In sum, the consensus seems to favor not much more, not much less than two hours. The alien workers would be required to perform additional tasks before and after the abduction, much as a worker in any earth-bound trade, craft or profession does. Thus the two-hour figure seems reasonable and conservative.

Aliens Per Abduction
Finally, we must know how many aliens it takes to perform an abduction. Benjamin Simon asked Barney Hill how many men were in the party that flagged down his car, and Barney replied: "I thought I saw a cluster of six men. Because three of them came to me, and three did not."[15] However, Barney's drawing of the capture scene shows a total of ten dots, each meant to represent an alien. The following exchange took place in a recent interview [16] of Budd Hopkins. George Earley: "How many aliens are usually involved?" Hopkins: "Not a lot of beings. Two or three to take the victim out of the house or car, and four or five on the ship, in the examining room. You don't run into more than six or seven in the whole business."

Division of labor on the craft is puzzling. We know that there are supervisors, and we are well aware of the aliens who assist in the examinations. But do these workers scurry from one abductee to another? Do the same workers capture and examine and then do duty in the nursery? Is there a set of pilots or maintenance men or accountants? Every human enterprise has a very substantial portion of its work force engaged in administrative or support activity, and it seems reasonable to suppose that the aliens have an

equivalent, especially in an expeditionary force presumably very far from home. Abductees would never see these workers.

We will tentatively accept six as the number of aliens involved in any given abduction.

Preliminary Computations
We have five million abductees, each experiencing ten abductions per 50 year lifetime, for a total of 50 million abductions over that period, or one million per year, or 2,740 abductions per day.

Six aliens comprise an abduction team. At two hours per abduction, a team can do 12 procedures in a 24 hour day.

The number of teams required is 2,740 divided by 12, which equals 288 teams or a total of 1,370 aliens.

This is the number of aliens required to handle only the United States, assuming that the teams work without rest throughout the 24 hours, and without significant other impediments. It also ignores at least several other factors that bear mention.

First, abductions -- like UFO sightings -- are not evenly distributed throughout the 24 hours of the day. They appear to be quite predominantly a night time activity.[17] Any deviation from even distribution throughout the day will add to the required number of crews. For example, if 2/3 of all abductions take place during any given eight hour period, the minimum number of required crews increases from 228 to 457.

Second, neither humans nor domesticated working animals can labor continuously, but continuous activity is assumed in these calculations. Jacobs sums up the suspicions of many researchers when he asks if at least the shorter greys might not be robots or quasi-biological entities.[18] They don't seem to breathe, there are no recreation or rest facilities on the craft, and no alien has ever been observed in what could be described as even a moment of rest or leisure. If, like humans in the industrialized countries, they work an 8-hour day, the number of crews required rises by a factor of three. And if they are in fact robots, even machinery needs occasional maintenance or replacement. Assuming that there is something to the Roswell and Kecksburg cases, alien technology is far from perfect. Obviously, these are all factors requiring additional personnel and craft.

The most "magical" aspect of this operation is the assumption that the alien craft can relocate at relativistic speed, darting back and forth to capture and return their prey, but the sudden appearance and disappearance of UFOs is a commonly reported characteristic.

Granting that this discussion could go on forever, it does seem that a figure on the order of 500 crews, each consisting of six aliens, could do the job. This is a total of 3,000 aliens. It may be useful to compare this figure with the manning of naval vessels. Aircraft carriers have a crew of 5,500, and the newest destroyers carry a complement of 366.

If the abduction phenomenon is indeed worldwide, the numbers for the U.S. must be multiplied by 22. The population ratio is 250 million versus 5.5 billion.

Conclusion
The amount of quantitative data in the abduction literature seems very sparse. Doubtless this results from the overwhelming novelty of the qualitative portions of testimony from experiencers, but it is a deficit that deserves increased attention.

I have made an effort to present the data clearly, drawing from authorities whenever possible, and providing a simple format to enable the reader to do his own calculations in each separate parameter. The issue really is, can abductions be physical events? With publication of the Roper Poll data a number of researchers recoiled, thinking that five million abductees was, on face of it, a number so large as to be incompatible with the concept of "real" abductions.

Dennis Stacy spoke for many when he wrote the following about the Roper data. "Moreover, these numbers apply only to a target American population of 185 million. If we are to assume that one in every 50 people on a planet with a population of several billion has actually been abducted at one time or another, we are now looking at a potential body-count of some several hundred millions. The logistics of an ongoing extraterrestrial invasion on that kind of scale simply won't compute. If true, in fact, the Earth's skies would literally be darkened with abducting UFOs day and night; they would be stacked up over the major metropolitan areas in the same way that our own 747s now crowd the airlanes over New York ... But if millions of flying saucers aren't involved in the abduction experience, what is?"[19]

But the logistics do compute, if only we will bother to do the computing. Nor need the skies be darkened, because millions of flying saucers are not required in order to support the level of alien intervention implied by the Roper data.

References:

1.Fuller, John G., The Interrupted Journey, New York: Dial Press, 1966, p. 159.

2.Bullard, T. E., Ph.D., On Stolen Time: A Summary of the Comparative Study of the UFO Abduction Mystery, The Fund for UFO Research, Mt. Rainier, MD.

3.Miller, John, M.D., "Envelope Epidemiology," Bulletin of Anomalous Experience, Vol. 2, No. 5.

4.Jacobs, David, Ph.D., Secret Life, New York: Simon & Schuster, 1992, p. 306.

5.Unusual Personal Experiences, Bigelow Holding Corporation, 4640 South Eastern, Las Vegas, NV 89119, published 1992.

6.Hopkins, Budd, Intruders, New York: Random House, 1987, p. 195 .

7.Ibid., p. 7.

8.Bullard, op. cit., p. 4.

9.Bullard, op. cit., p. 4.

10.Hopkins, op. cit., p. 217.

11.Hopkins, Budd, Missing Time, New York: Richard Marek Publishers, 1981, p. 20

12.Jacobs, op. cit., p. 251.

13.Fuller, op. cit., p. 46.

14.Fuller, op. cit., p. xi.

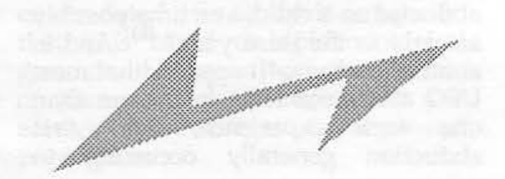
15.Fuller, op. cit., p. 123.

16.Fate, Vol. 45, No. 9, p. 59.

17.Smith, Willy, Ph.D.," The Isolation Syndrome", The UNAT Project, p. 16, 18.

18. Jacobs, op. cit., see chapter eight for complete discussion.

19. "Fate", Vol. 45, No. 9, p. 65.



Conference Notice

A brochure for the conference below was sent by a loyal subscriber. The degree of relevance to abduction experiences depends on your point of view.

First International Conference on Transcultural Psychiatry

Montreal Convention Centre, June 21-23, 1993

Theme:
Healing: Beyond Suffering or Death A Transcultural Integrative Approach to Life.

At the dawn of a new milennium, our world is challenged by all kinds of conflicts, be they personal, social or environmental. Concepts from the past no longer seem capable of withstanding the new requirements and emerging tensions. As a partial answer to this challenge, this convention will look, beyond the usual cultural views, at a new integrative approach to life, as a possible therapeutic means of achieving a more balanced state of mind and state of being.

Sponsored by the Department of Psychiatry, Universite de Montreal and the Death Studies Centre, Universite du Quebec a Montreal, this convention will compare the traditional Western concepts of health and achievement with those of transpersonal psychology and Tibetan Buddhism, one of the foremost oriental schools of thought.

During the three days of the event, besides plenary sessions dealing with the nature of suffering, death and the process of healing, there will be lectures and workshops on the following indicative topics:

- Resolution of personal and family conflict when at the threshold of death or in the cases of chronic diseases.
- Transgenerational links to disease
- Psychoaffective investment in disease
- Psychological dissociation following trauma
- Use of rituals in cases of severe illnesses
- Near-death experiences and death awareness as a medium of transformation
- Symbolic death enacting as a healing instrument
- Use of the placebo effect
- Psychophysiological effects of meditation and use of other modified states of consciousness for therapeutic purposes
- Psychodynamics of spontaneous remission or healing

The convention will be blessed by the presence of the Dalai Lama who will preside over the opening plenary session and insure the authenticity of the oriental tradition presented. Some of our plenary speakers will be

- Herbert Benson, MD (President of the Mind/Body Medical Institute)
- Elmer Green, Ph.D. (pioneer of biofeedback)
- Stan Grof, MD (founding President of the International Transpersonal Association
- Stanley Krippner, Ph.D. (psychic dimension of healing)
- Sogyal Rimpoche (Tibetan lama, specialist on the Book of the Dead)
- Kenneth Ring, Ph.D. (world-renowned investigator of near-death experiences)
- Anno Schutzenberger (transgenerational ties to illness)
- Charles Tart, PhD. (world-renowned expert on modified states of consciousness)

Registration Fees are $375 CDN (before May 15) or $450 CDN on-site. For further information call (514) 848-1133, or Fax (514) 288-6469

Publications of Interest

Jean Mundy sent along a brochure for the following journal, noting that this is an excellent source for Parapsychology publications.

Exceptional Human Experience

Exceptional Human Experience (*EHE*), formerly Parapsychology Abstracts International (*PAI*), serves as a forum for ideas and methods aimed at putting heart into science through the medium of exceptional human experience, whereas *PAI* covered only parapsychology. Exceptional human experiences (EHEs) occur spontaneously and possess intangible qualities that do not appear to originate in the immediate sensory environment. EHEs appear to be an intuitive, empathic form of communication and knowledge that relates the individual to others and to distant times and places in an immediate way that fosters direction, connection, communion, and creativity. They take many forms: presentiments of disaster, a sense of presence, inner voices, UFO encounters, extrasensory perceptions such as clairvoyance, telepathy, and precognition; experiences of being out of one's body, mystical ecstasy, creative inspiration, luminosity, channeling and mediumship; near-death experiences; lucid dreams; life review; revelation; automatisms such as dowsing, crystal-vision, and ouija board; the aesthetic experience; peak experience; and unusual experiences associated with death.

Exceptional Human Experience was created to look into fresh approaches to the spontaneous occurrence of EHEs whether in life or laboratory. It is founded on the assumption that an essential characteristic of these experiences is their spontaneity. They also could be considered as forms of personal response to the environment and indicate an enlargement of the sense of self. They provide the person who has them with something fresh and new that could not have been deliberately manufactured.

EHE is dedicated to discovering whatever meanings can be discerned in EHEs by

- Looking at the broader context in which these experiences occur;
- Examining the ways in which they connect people to unsuspected levels of themselves, to others, and to the universe at large;
- Describing ways in which the meaning of these experiences can be teased out and augmented and amplified by searching the literature of psychology, religion, philosophy, parapsychology, anthropology, sociology, philosophy of science, quantum physics, the humanities, and even magical and occult texts; and
- Showing that EHEs themselves should provide the impetus for research into EHEs and that the only scientific approach that is likely to succeed in finding the meaning of these experiences is one that is informed by the heart as much as the head.

Thus, both masculine and feminine qualities are essential to moving forward in this challenging area. *EHE* is interested in the approaches of feminist science, postmodernism, hermeneutics, humanistic and transpersonal psychology, narrative approaches, phenomenology -- in short, any approach that can draw out the larger meaning of the experience by seeing how each one involves the person who had it in an ever-widening spiral of connection and creative expression.

To accomplish these ends, each issue of *EHE* is in two parts. The first consists of articles on approaches to the study of EHEs as well as experiential accounts of various types of EHEs. The second consists of summaries of books, articles, chapters, research reports, dissertations, and pamphlets arranged by type of EHE (e.g. Apparitions; Poltergeists/ Hauntings; Inspiration; Possession) or the approach (e.g. Feminist Science; Postmodern Views; Social Sciences).

EHE is published twice a year, averages 150 pages, and contains extensive author, title, and subject indexes. Volumes are $35 per year ($38) elsewhere. The current volume of *EHE* is Vol. 10, 1992. (Vols. 1-10 are available at the special price of $150 plus postage ($35 in U.S., $60 elsewhere).

For more information contact Parapsychology Sources of Information Center, 2 Plane Tree Lane, Dix Hills, NY 11746

Book Excerpts

The Little Blue Book of UFOs: The Extra-Terrestrial in Canada
Compiled, Annotated and Introduced by John Robert Colombo
Vancouver: Arsenal Pulp Press (1062 Homer St., #100, Vancouver BC V6B 2W9 Canada), 1992 91 pages.

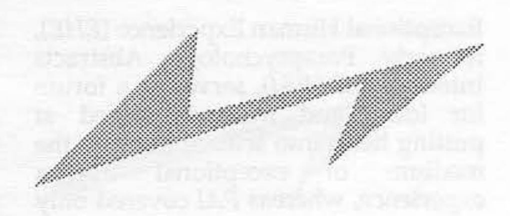
This really is a little book: 4.25" by 3". Mr. Colombo, "Canada's Master Gatherer" of Canadiana, has compiled comments on UFOs "from men and women who are reporters, observers, commentators, researchers, investigators, collectors, witnesses, contactees, abductees, proponents, opponents, sceptics, psychics, astronomers, philosophers, etc." As with his earlier book on UFOs, UFOs Over Canada (excerpted in BAE Vol. 2, No. 6), all the quotations have a Canadian connection of some kind. A delight to read.

"On a per-capita basis, more Canadians report UFO sightings than do people of any other country." J. Allen Hynek, U.S. astronomer and UFO investigator, characteristic remark.

"It is probably sufficient to say that Canadian ufology is not so easily pigeonholed as American and European versions, and although we have certain traits of both groups, the "loneliness of the long-distance ufologist" has made us more loners, and hence more independent." Chris Rutkowski, Winnipeg-based ufologist, "A Canadian Perspective," International UFO Reporter, Jan-Feb 1990.

"Perhaps there is a hopeful possibility here in the conquest of outer space. Interplanetary activity may well give us planetary peace. Once we discover Martian space ships hovering over earth's air-space, we will all come together. "How dare they threaten us like this!" we shall shout, as one, at a really United Nations!" Lester B. Pearson, diplomat (and former Canadian Prime Minister), Nobel Peace Prize Lecture, Oslo, Norway, 11 Dec. 1957. The text is taken from The Four Faces of Peace and the International Outlook, edited by Sherleigh G. Pierson (1964)

"If alien creatures in UFOs were to make daylight landings in the downtown areas of major cities of any country in the world, they would be most likely to do so in Canada. This is because the worst that could happen to them as a result would be that Canadians would have them appear before a Royal Commission of Enquiry. The results of the enquiry would be filed with the National Research Council's Non-Meteoritic Division and promptly forgotten. The aliens would then go about their business while Canadians resumed their debate about national unity. In any other country, the natives would shoot at the aliens, try to imprison them, or put them into labs for dissection." Lawrence J. Fenwick, a founder of CUFORN (Canadian UFO Research Network), statement, 5 April 1992



Frontiers of the Soul: Exploring Psychic Evolution
by Michael Grosso
Quest Books, 1992

This little gem was sitting on my bookshelf in the must-read section for far too long. Michael Grosso, a professor of philosophy and humanities at Jersey City State College, shows how our idea of God may be based on paranormal experiences and how the Christian religion, in particular, was built around them. He demonstrates how research findings on psi mesh neatly with what we understand of religious practices and beliefs. He argues for the existence of a hyperphysical reality that underlies all transcendent belief systems, and examines the role of transcendent psi as an evolutionary force in humanity. Frontiers of the Soul is eminently readable. Theoretical discussions are nicely balanced with fascinating detailed studies of Padre Pio. Sai Baba, the Marian apparitions, the Eleusinian Mysteries, and beliefs in guardian angels. It was a genuine delight reading Frontiers of the Soul; I highly recommend it.

...Looking back in time, people may learn to see the earliest spiritual visions of the human race in a new light. They may come to see that the first products of the spiritual imagination were projected images of their own evolutionary future. From this perspective, all the gods and goddesses, indeed, the whole pantheon of spiritual powers, become images of super-evolved humanity. The following chapters explore this hypothesis.

Foreshadowings of our evolutionary future are shown in the first imaginings of the gods, in the behavior of extraordinary individuals, in ancient rituals and beliefs, in phenomena showing transcendence of the body, and in certain global patterns of transformative experience w can observe today-indeed, in a whole family of experiences I call evolutionary accelerators.

...Batcheldor's work has yielded enough empirical evidence to prove that it is possible for a group of people, who invent a myth (a story in images) and practice a special group dynamic (believing, expecting, and behaving spontaneously), to create an independent psychic entity with the ability to "do" things considered "paranormal." This research has implications for the theory of angels. It also has implications for other "supernatural" or imaginal entities, including God. In my view, believers in gods and angels may use unconsciously the same psychological techniques that Batcheldor and his followers used consciously and formally. They create a story, personify a psychic entity, and give themselves over to passionate belief in this story and entity. Batcheldor's researchers obtained results. Why shouldn't believers in guardian angels get similar results?

Of course, ordinary, even selfish people have paranormal experiences. But their frequency, magnitude, and reliability are low, compared with saintly, species-oriented psi. Thus the psychic and the spiritual do converge, after all. Psi serves the spirit, as the part serves the whole. The indications, in my opinion, support the old view. All psychic powers are in the long run subject to the rule of the highest intentions.

I would state this rule as follows; the more selfish the intention, the more constrained our higher powers; the higher the intention -- the more in harmony with the deepest needs and the most lasting good of humanity -- perhaps of earth itself -- the more likely the higher powers are to be mobilized, released, and made available for our integral evolution.

The UFO experience is basic to our list of experiences with possible impact on psychic evolution. On almost any interpretation, the UFO experience has evolutionary implications. For example, if real extraterrestrials (ETs) are visiting us, our basic view of our place in the universe would change drastically. Or suppose instead that UFOs are psycho-terrestrials (PTs) from inner space. There would still be evolutionary implications. In Jung's classic study, disc-shaped flying saucers appearing in the skies are signs of closure in a great cycle of regenerative time. The disc, according to Jung, was like a mandala, a symbol of wholeness. The flying saucer phenomenon would then be signalling that our collective consciousness is decomposing and is in process of renovating and reconstituting itself.

...In reviewing these patterns of alien encounter, we are asking if they have any evolutionary significance. Clearly, there is no simple answer to this question. The significance of any experience is an open matter. But here are four ways the extraordinary encounters described may accelerate the evolution of consciousness:

Images and symbols of human potential. The sheer weight of accumulated evidence might force us to confront the idea of our latent potentials. We may become conscious of that superior inner producer that Hilary Evans describes. And this may stir us to take more responsibility for our thoughts, beliefs, and intentions. We may realize more clearly that we are creating our world, however subtly, gradually, and inconspicuously.

The entities described in this book seem in some sense to be objectively real. But because they are partially psychic in origin they are also creatures of symbol and inner significance. Their symbolic outreach is both inward and outward: they point to powers within as well as possible events taking place in the outer world.

A black dog with red eyes or a winged headless man that assaults us on a lonely road is frightening. Yet in a way such visions are merely histrionic gestures that allude to the far greater horrors of actual existence: death squads, serial killers, organized armies and their technologies of murder. Likewise, the vision of Mary is glorious to contemplate, but its deeper significance is the potential for divine compassion that lies within us. The angel that rescues us is also the angel within, our own potential to transcend the possible, our own existential option to be angels to one another.

Again, the important thing is not literal levitation but the world of possibilities that the metaphor of levitation suggests. An endless range of possibilities revolves around the imagery of "levity"-of lightness, detachment, mobility, of liberation from "gravity"-not just the force that yanks us down to earth but the humorless heaviness that weighs on our inner lives.

Alien encounters evoke images of higher worlds, higher intelligences. An image of a higher intelligence at large disposed to help us in our daily lives might provide the stimulus we need to dare things we might otherwise feel too intimidated to attempt. The gods in the Homeric

epics seem to work that way: the gods and goddesses are all in Odysseus himself. It is they that draw out his great potential as a human being. They seem to be in the sky drawing him onward, but they are also inside him, propelling him through his adventures.

The energy factor.
Many of these experiences stir up, even seem to transmit, a life-enhancing energy. They produce physical effects and aftereffects. Mary irradiates light-through her smile, the palms of her hands, her eyes, her jewelry, her golden gown. She emits the sheer power of a higher radiation that goes to the core of body and soul.

...When people are on the threshold of death, dazzling beings of light appear and pour out their supernormal energies. Experiencers speak in breathless hyperboles of being bathed in a luminous source of unconditional love. This is not a word or a concept or a gray abstraction; it is a burst of superior force, electrifyingly physical. UFO phenomena are nothing if they are not lights that dance and play tricks in space, as if to bewitch us for one moment so that we pause and look up-as Whitman says-in perfect silence at the stars. When UFO contactees speak volubly of solar governments, of light rays of wisdom, of the radiance of love, there is a real psychoenergetic factor at work, an evolutionary accelerator....

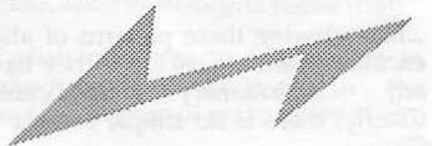
Grappling with the Shadow.
We may also be changed by being forced to grapple with the Shadow-the dark challenging corridors we have to pass through at the frontiers of the soul. Clearly, not all alien realities are unqualified in their benignity: there is nastiness afoot in the twilight zone, such as diabolical attack. In spite of all our fantasies of invulnerability, there are red-eyed monsters, suffocating Old Hags, cold-eyed aliens who would strap you down on an operating table. These are the monsters and aliens that lie concealed and repressed in the Shadow. But do they also have an objective reality? It is hard for us rational, light-loving, amiable souls to consider that out there in the world there may be prowling predatory forces of unalloyed evil intent. Nevertheless, the Shadow can be our best friend. The Shadow – the side in ourselves we dare not look at – can be our best teacher. Terrifying, disorienting experiences may hurt and damage us, but when we are attacked by alien forces, our inner resources are more likely to be awakened. This is true whether the aliens are extraterrestrial or psychoterrestrial. Either way, meeting them can be a way to enlarge our self-understanding.

Dissolving our ordinary sense of reality.
Alien adventures turn into allies for transformation when they dissolve our ordinary sense of reality. I think it was Castaneda's don Juan who used to complain that people were too solid, too dense. Finding oneself in bed with a Big Hairy Monster can have a liquefying effect on one's sense of reality. Such an experience can transfigure us by breaking down our habitual sense of what is true, real, and certain.

Socrates, the gadfly, tried to sting people awake from false certainty. Socrates was said to affect people like a torpedo fish, a creature known to cause an electric shock that numbs and paralyzes its victim. Socrates was a dispenser of metaphysical numbing, in which the patient became receptive to new truths.

Is this the way that evolutionary accelerators work? In these encounters at the frontiers of the soul, are we given shocks meant to numb, paralyze, and suspend our normal sense of reality? Socrates awakened his companions to wonder, setting them on the quest for wisdom. Alien contact experiences also inspire philosophical wonder. They force us to question our metaphysical assumptions and to revise our workaday maps of reality.

An extraordinary experience can be an ally or an enemy. In the end, spiritual evolution is a free creation. Whether we advance or retreat in the school of life depends on an act of our imagination, on the way we see the pattern, on the meaning we take from the experience. This is the sticking point of human potential; there are no guarantees, no surefire formulas. Help, grace, miracle-at best they are invitations to awakening. But lacking the right myth, insight, or frame of reference, we are as likely to tumble backward as we are to bolt forward.



Healing Shattered Reality: Understanding Contactee Trauma
Alice Bryant and Linda Seebach, M.S.W.
1991: WildFlower Press, P.O. Box 230893, Tigard Oregon 97224

Healing Shattered Reality, a self-help book for contactees and abductees, has been recommended by a number of BAE readers. I had mixed feelings about it. When it stayed with psychodynamics and the business of understanding, and healing, contactee and abductee trauma, it was at its best, providing useful material, compassionately presented. Authors Bryant and Seebach have very particular views of the nature of the abduction experience, and this is reflected in the inclusion of material regarding the Ashtar Command, including an entire chapter, "Eunethia," which consists of "a telepathic message from Eunethia, Commander of the Starship Venusia, Member of the Ashtar Command, in the service of the Free Federation of Planets." While I respect their point of view, by the end of the book I felt that I had to go back and work at separating what parts were attached to their particular belief system and what parts were more generally applicable. It has some value, and certainly is an admirable effort at a self-help book for experiencers -- the only one I know of. (Are there others?)

Biographical notes on the authors:

Alice Bryant: Early in life Alice began a journey on the metaphysical path which led to the writing of her first book, The Message of the Crystal Skull. She has traveled extensively in the United States and in Mexico visiting the ancient monuments. Helping to bring understanding of the contactee phenomenon and what it means to the world has become her life's work....

Linda Seebach: Linda earned her Bachelor of Arts Degree from the New Mexico Institute of Mining and Technology and her Master of Social Work Degree from the University of Denver. In 1984 she began working with Vietnam veterans with Post-Traumatic Stress Disorder. A long time student of metaphysics and New Age thinking, she incorporated empowerment methodologies into her counseling and utilized innovative means to bring people back into the knowledge of who they truly are, to help them get in touch with their deepest selves, and to assist them in formulating a future worth living.

...For many Communion was the catalyst that flung open the doors of buried personal experiences. The realization for some of you dawned slowly and gently; for others the world of everyday life split, and reality, as you knew It, shattered. For deep within your souls was spoken an unalterable truth, you are contactees. Once this truth is known, it can never be successfully denied. Learning to live with this knowledge and to become happy, healthy. whole people can be a journey of unimagined proportions.

So begins an ongoing search, a deep personal search to answer the questions that burn in your souls and cry out for answers. What is found is a maddening array of so-called facts that are contradictory; strong arguments that the governments of the world have known for years that the Dimension Travelers are here and have not told you; horror stories of secret bases; wondrous words of a better world. Desperately you search to find your own meaning, what your own relationship with these unknown beings is, why you were contacted and what it means to your future. Often, much too often, this is a journey taken alone, a secret part of life which you cannot, dare not, share with anyone.

Searching for answers to the many questions, you discover that one remembered or suspected contact may not be the first time you were involved with the Dimension Travelers. In all probability, the remembered experience is just the tip of the iceberg. Time and time again you discover, or undergo one contact experience to find, either through conscious recall or hypnotic regression, that there have been many other contact experiences. Indeed, a whole lifetime of experiences may surface, much to your surprise (and often times distress)....

...All contactees accept their experiences according to their own understanding. The continuum flows from those who view their experiences with complete understanding to those who feel they have been victimized by abduction. They may be described by the following categories.

1. Long-term, enlightened contactees-These contactees have known for years of their experiences and involvement with the Dimension Travelers. They have integrated their experiences into their lives and have become productive, happy people. One such person is Ida Kannenberg, a sweet, quiet lady who has been led to share her own experiences. We wholeheartedly recommend her book, UFOs And The Psychic Factor. A close associate of Dr. Leo Sprinkle, Ms. Kannenberg has been of invaluable assistance to many contactees and has become an excellent role model for the newly aware.

2.Long-term, traumatized contactees -These people were contacted in the past and have been unable to integrate their experiences into their lives. They are victims of trauma and probably have developed Post Contact Syndrome. Among this group will be found many who have, as a result of their trauma, developed maladaptive lifestyles, many having turned to alcohol and drugs in order to forget.

3.Long-term, newly enlightened contactees-These people have been lifelong contactees, but, for reasons unknown to us, have had their experiences blocked from are seeking to reconstruct their own pasts and to learn what lies hidden in their subconscious memories. Whitley Strieber, author of Communion and Transformation, provides an excellent example of the struggles and doubts of a newly aware contactee.

4.Contactees unaware-This category perhaps composes the largest group of contactees, those who have had lifetime contact and do not remember their encounters. These people develop a philosophy of life similar to contactees aware, yet have not made the connection of their ideologies to the UFO contact phenomenon. Many of these contactees unaware do remember having an intense religious experience in which they met a higher being. Some may never remember their contact experiences. The subtle manner in which some contact events in life are never given another, or very little, thought is one of the reasons why some contactees may be unaware of their contact status. They...will be quite certain that they have no missing time or strange experiences. This exclusion factor is particularly relevant when the memories or feelings were pleasant.

5.Abductee--These people have been contacted by the renegade splinter groups operating in and around our planet. These contacts were not made with permission or prior consent; the people did not ask for contact nor agree to it. Despite popular opinion, those contactees referred to as abductees in the literature are probably not abductees under this definition, but are contactees newly aware. Physical contact alone does not make an abduction. There are distinct differences between abductees and contactees in many aspects of life, There are vast and vital differences among the originators of the contact and among their purposes and motives. The renegades are the bad guys, and their contacts are abducted.

These abductees are not without hope, and they can take control of their lives, as can anyone. They, too, are participating in the expansion of human consciousness. These abduction experiences should not be thought of in terms of evil, per se. but in terms of difference. If those undergoing these abduction experiences do not wish to continue being abducted, they need not. The choice is theirs.

What is contact, how does it happen, and what does it mean to the people involved? These are the questions of our times, questions that must begin to be addressed and to be answered. The longer we wait to seriously and intently address the contactee and abductee phenomenon, the harder it will be, for the numbers are already astronomically high.

...The Dimension Travelers are masters of mind control; therefore, the barriers may be imposed by methods we have yet to understand. We have termed the barriers psychemnetic because of the three properties they seem to incorporate: psychological, chemical, and electromagnetic....

...The contactee must walk a fine line, for the basis of what creates reality has taken on new meanings and the absurd, bizarre. impossible and incredible now have to be given credence. The demarcation line of what is insane has shifted dramatically. The mind's credibility level has expanded to encompass entirely new concepts heretofore never dreamed of. All contactees must decide how far over the line they can go and still maintain themselves in a world that has no concept of their experiences and their new basis for reality.

There have been several...instances where hypnotic regression has brought about the alleviation of stress and physical illness, such as severe headaches. The major thing accomplished, however. is the bringing into consciousness of everything that happened. This brings the memories from the subconscious into the light where they can be examined, integrated and dealt with in constructive ways. Combined with the foundations of healing, hypnotic regression can fill in the missing parts and bring about a balance within.

Special considerations must be given to those individuals who, by virtue of their occupation. can not openly discuss their knowledge and experiences. This includes those in the military service who are told under penalty of death not to talk, those civilians or employees who have received similar instructions from the government, professionals upholding their client confidentiality, etc. These people can not publicly avail themselves of support systems. Until the government and public restrictions are lifted, these people must protect themselves and live within the limitations imposed upon them or chose to risk paying a high price. However, they can educate themselves, meditate, change their cognitive perceptions and work within the system for support. They can write science fiction or fantasy stories, keep a private journal or simply write a letter to themselves. Writing things out necessitates bringing ideas and thoughts from the abstract to the concrete and analysis becomes easier. They can avail themselves of professional counseling through military or private psychologists or psychiatrists or work with peer support groups. Because so many people are affected in this manner, it provides an opportunity to become an advocate within the system for better mental health resources for people experiencing trauma.

Recent Abstracts of Interest

Dissociation in ambidextrous students.
Kunzendorf RG Marsden D Percept Mot Skills 1991 Dec;73(3 Pt 1):778

95 students completed Bernstein and Putnam's Dissociative Experiences Scale and Annett's Handedness Questionnaire. Greater dissociation was statistically associated with ambidexterity of these undergraduates.

Psychopathology, hypnotizability, and dissociation.
Frischholz EJ Lipman LS Braun BG SachsRG Am J Psychiatry 1992 Nov;149(11):1521-5

OBJECTIVE: The purpose of the study was to replicate and extend previous findings regarding the hypnotizability of different clinical groups.

METHOD: The authors compared the differential hypnotizability of four psychiatric groups--patients with dissociative disorders (N = 17), schizophrenia (N = 13), mood disorders (N = 13), and anxiety disorders (N = 14)--and one normal group of college students (N = 63). Hypnotizability was assessed by four different measures: the eye roll sign and the induction score of the Hypnotic Induction Profile, the Stanford Hypnotic Susceptibility Scale, For C, and two self- ratings of hypnotizability.

RESULTS: As predicted, dissociative disorder patients had significantly higher hypnotizability scores on all measures than all other groups. Schizophrenic patients, on the other hand, had significantly lower scores than normal subjects on of hypnotizability. Some other unpredicted between-group differences were also found. Nevertheless, despite the between-group differences, the intercorrelations between the various hypnotizability measures within the normal group were very similar to those observed in the combined patient groups.

CONCLUSIONS: The findings suggest that routine hypnotizability assessment may be useful in the differential diagnosis of patients with dissociative disorders.

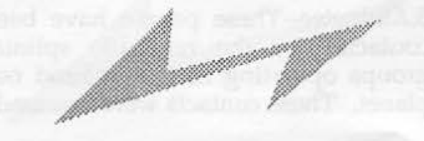
Efficacy of treatments for posttraumatic stress disorder. An empirical review.
Solomon SD Gerrity ET Muff AM JAMA 1992 Aug 5;268(5):633-8

OBJECTIVE--The purpose of this article is to review the empirical evidence for the efficacy of a range of treatments for posttraumatic stress disorder (PTSD). Reviewed studies focused on rape victims, combat veterans, the tragically bereaved, torture victims, accident victims, of physical assault, and child abuse victims.

DATA SOURCES-- Peer-reviewed journals (Psych-Info, MEDLINE), book chapters (PILOTS database), active investigators, abstracts from the 1990 and 1991 International Society for Traumatic Stress Studies.

STUDY SELECTION-- We identified 255 English-language reports of treatment for PTSD. We restricted our focus to randomized, clinical trials that included a systematic assessment of PTSD using DSM-III or DSM-III-R criteria (N = 11).

DATA EXTRACTION--Studies were assessed according to methodological strength: random assignment to the



treatment of interest, and either an alternative treatment or control group; sample selection; and inclusion of statistical tests of significance.

DATA SYNTHESIS: Drug studies show a modest but clinically meaningful effect on PTSD. Stronger effects were found for behavioural techniques involving direct therapeutic exposure... Studies of cognitive therapy, psychodynamic therapy, and hypnosis suggest that these approaches may also hold promise. However, further research is needed before any of these approaches can be pronounced effective as lasting treatment of PTSD.

CONCLUSIONS: Further studies should specifically address combined treatment approaches, optimal treatment length and timing, effects of comorbidity, and unstudied traumatized populations.

Psychosis-induced posttraumatic stress disorder.
Lundy MS
Am J Psychother 1992 Jul;46(3):485-91

Conventional theories about stressors severe enough to lead to PTSD hve focused on external events. Historically, however, psychosis has been considered one of the most severe stressors to which one can be subjected. The impact of psychosis, in the case of schizophrenia, may be mistaken for the psychosis itself. The possibility of a comorbid, psychosis-induced PTSD should be considered in persons who have experienced a psychotic illness. Recognition of the syndrome may lead to more effective and empathic clinical treatment of persons with severe mental illness.

Inadvertent hypnosis during interrogation: false confession due to dissociative state; mis-identified multiple personality and the Satanic cult hypothesis.
Ofshe RJ
Int J Clin Exp Hypn 1992 Jul;40(3):125-56

Induction of a dissociative state followed by suggestion during interrogation caused a suspect to develop pseudo-memories of raping his daughters and of participation in a baby-murdering Satanic cult. The pseudo-memories coupled with influence from authority figures convinced him of his guilt for 6 months. ...No evidence supported an inference of guilt and substantial evidence supported the conclusion that no crime had been committed. An experiment demonstrated the suspect's extreme suggestibility. The conclusion reached was that the cult did not exist and the suspect's confessions were coerced-internalizd false confessions. During the investigation, 2 psychologists diagnosed the suspect as suffering from a dissociative disorder similar to multiple personality. Both psychologists were predisposed to find Satanic cult activity. Each concluded that the disorder was due to "programming" by the non- existent Satanic cult.

Reports of real and false memories: the relevance of hypnosis, hypnotizability, and context of memory test.
Barnier AJ McConkey KM
J Abnorm Psychol 1992 Aug;101(3):521-7

Thirty high- and 30 low-hypnotizable subjects saw slides of a purse (snatching). The experimenter suggested the offender had a moustache (true), wore a scarf (false), and picked up flowers (false). Memory was tested by the experimenter after the suggestion, by another experimenter during an inquiry session, and again by the 2nd experimenter after the experimenter appeared to end the session. Hypnotizability, but not hypnosis, was associated with false memory reports; more high-than low-hypnotizable subjects reported false memories. The context of testing influenced true and false memory reports; fewer reports occurred in an informal rather than a formal test context.

Evaluating hypnotic memory enhancement (hypermnesia and reminiscence) using multitrial forced recall.
Dinges DF Whitehouse WG Orne EC Powell JW Orne MT Erdelyi MH
J Exp Psychol Learn Mem Cogn 1992 Sep;18(5):1139-47

Two experiments investigated whether hypnosis enhances memory retrieval per se or merely increases a person's willingness to report recollections. Both experiments assessed immediate and delayed (i.e., 1 week) recall for pictorial stimuli. In Experiment 1, following an initial waking baseline recall, subjects of high or low hypnotic ability completed a series of recall trials conducted either in hypnosis or in the waking condition. The classic hypermnesia effect was obtained, but with no suppemental contribution of hypnosis. In Experiment 2, hypnosis was introduced only after 6 waking-recall trials. Hypnosis again failed to enhance retrieval of new correct items, although it increased the production of new incorrect recall among hypnotizable individuals. The findings provide no evidence for alleged hypermnesic properties of hypnosis.

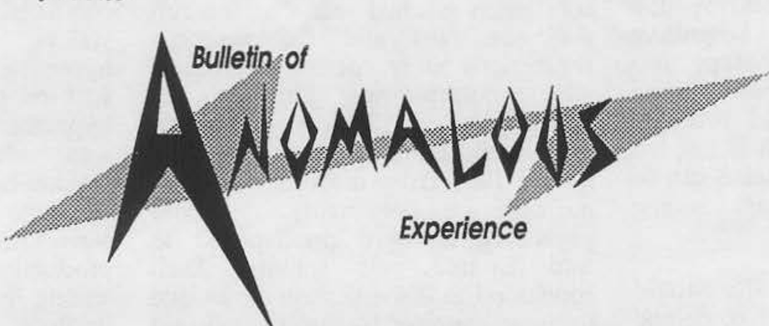
Left ear (right temporal lobe) suppressions during dichotic listening, ego-alien intrusion experiences and spiritualistic beliefs in normal women.
Lavallee MR Persinger MA
Percept Mot Skills 1992 Oct;75(2):547-51

Beliefs in spiritualism, a history of a sensed presence, and mental diplopia may share a common source of psychometric variance. We hypothesized that this variance should be specifically associated with right temporal-lobe function. Inferences of temporal lobe signs, hemisphericity (Vingiano's quotient) and self-esteem as well as dichotic listening measures were obtained for 26 university women. As predicted, the numbers of left-ear suppressions (right temporal-lobe function) but not of right-ear suppressions were specifically and moderately (rho = 0.64) correlated with the intensity of Tobacyk's spiritualistic beliefs and a history of sensed presences and ego-alien intrusions. However, the negative association (rhos about - 0.45) between indices of left-right hemisphericity and self-esteem was related to a separate factor.

Right hemisphericity, low self-esteem, and unusual experiences: a response to Vingiano.
Persinger MA
Percept Mot Skills 1992 Oct;75(2):568-70

Vingiano's (1992) challenge concerning the relationship between right hemisphericity, low self-esteem, mystical experiences, and religiosity... ...Because transient above-normal left-hemispheric activity enhances positive affect and the sense of self, concurrent right- hemispheric intrusions are experienced as mystical experiences. Religiosity would be the consequence of persistent above-normal left- temporofrontal activation that encourages the delusion. Hence, extreme conditions, such as left lateralized temporal-lobe epileptic foci, encourage both mystical and religious experiences.





David Gotlib, M.D. - Editor
Joanne Hager, Ph.D. - Associate Editor

Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists. As Hilary Evans has observed, we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting." Distribution has traditionally been limited to mental health professionals and interested scientists. We have recently decided to open up subscriptions to experiencers as well, on a trial basis (as discussed in the results of a recent Virtual Conference).

SUBSCRIPTIONS

The costs for subscriptions and back issues goes up as of the 1993 issue: Subscriptions are now $25 per calendar year; sets of back issues for 1990 and 1991 are available at $25 per year. (I have held the line on subscriptions for the three years BAE has been in operation, despite three increases in postal fees in Canada and numerous other cost increases. This is still a non-profit operation, despite the fee increase!) Make cheques payable to "David Gotlib, M.D.," not to the Bulletin.

COPYRIGHT INFORMATION

CONTRIBUTIONS: THE SPIRIT OF BAE

If you are sending me correspondence regarding items in BAE, or a contribution for publication, unless you clearly state to the contrary I am assuming that you are providing permission to print all or part of it here (at my discretion). If you wish to send me a confidential or personal letter, that's fine too, but please specify in your letter that it is not to be printed. (Most of the time this is obvious, but better safe than sorry). Lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch). I am currently running Word for Windows 2.0, but I can work with WordPerfect 5.0 and ASCII (text) files.

BAE ON THE WELL

A selection from articles from BAE appears in the "mind" conference of the WELL (Whole Earth 'Lectronic Link) conferencing system. If you do not wish your contributions to appear on the WELL, please indicate so with your submission.

HOW TO REACH ME

Address all correspondence to

David Gotlib, M.D.
Bulletin of Anomalous Experience
2 St. Clair Avenue West, Suite 607
Toronto, Ontario,
Canada
M4V 1L5

Telephone (416) 963-8700
Fax (416) 962-4622 C
ompuServe 72037,737
Well "drdave"

Please note that the address and fax numbers are new.

